

PAM.
WOMEN

A HISTORY

—OF—

WOMAN'S ORGANIZED MISSIONARY WORK

—AS—

PROMOTED BY AMERICAN WOMEN.

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History of Woman's Organized Missionary Work,

AS PROMOTED BY AMERICAN WOMEN.

When Columbus came to the Spanish court with his reasonable eloquence it fell on many indifferent or suspicious ears, but Isabella believed. "Amid the general incredulity," he says, "the Almighty infused the Queen, my Lady, with a spirit of intelligence and energy, and, while every one else expatiated on the inconvenience and cost, she gave all the support in her power." That country which she cheered on an enthusiast to find, the women whose birthright it is have determined shall be preserved. Isabella plead with every fresh out-going commander across the Atlantic that he would be pitiful to the poor slaves in the West Indies; in our time we have seen cultivated women go down themselves to the degraded black race, the abused red race, the scorned yellow race. The devout Queen of the fifteenth century yearned to send the Holy Faith abroad and to save souls in India, China and Japan. Yes, lovely Isabella, you took the longest way round but it was the shortest way home to the consummation of your wish. American women, rank upon rank, respond to your longing. They have torn off the XV century clasp from your Bible and sent the Word of God to have free course in the real China, India and Japan. If, after four hundred years of Heavenly training, she has developed anything in proportion to the goodness of her life on earth, it would rejoice Isabella more, to-day, to know that, than the distinguished fact of a civilized world celebrating the Discovery with which her name is linked.

Early
Local
Societies.

The history of organized missionary work as promoted by women in this country is the history of a disciplined army developed in place of volunteer pickets. There was a short and wavering picket line of women's societies which appeared in advance of the main column—at Boston in 1800, at New Haven in 1812, New York City, 1814; Norwich, Connecticut, 1816; Tallmadge, Ohio, 1816; Derry, Pennsylvania, two years after; Philadelphia, 1823; Bedford, New York, 1831; Newark, New Jersey, 1835; Washington, Pennsylvania, the same year; Allegheny, Pennsylvania, 1838; Rockford, Illinois, the same year; Sutton, Vermont, 1847; Baltimore, Maryland, 1848. Some of these pioneers never lowered their colors but lived to celebrate their jubilee, and when the modern movement began they were the first to come forward with their old banners flying, to

constitute the nuclei of the more comprehensive Woman's Boards. Early in the century, Cent Societies (sometimes pathetically named "Female Cent Societies"), were general in New England and sporadic in the Middle States: one in New London, Pennsylvania, as late as 1832 sent contributions to the Presbyterian Board of Foreign Missions. The New Hampshire Cent Institution, founded in 1804, is with us still. After 86 years it had contributed \$120,000 to Home Missions, besides accumulating a Fund of \$12,000. Nothing but the grit of the granite hills could have kept alive a society so loosely organized, having members in 105 churches, only one officer, and never holding a meeting for 76 years. After 1812, "Ladies' Associations" multiplied, and, by 1839, 680 such were collecting funds for the American Board of Foreign Missions.

The history of this woman's missionary movement is a history of holy fellowship that was impossible to the ancient world. It overlooks denominational boundaries; the active missionary spirits in different branches of the Church are those who are closest together in Christian sympathy. No ocean can affect this tie. A British sister has but to step into one of our Mission Rooms and inquire for a leaflet, and we recognize at once the bond of fellowship. What did the Aspasia's, the Alcinoes or Penelopes of old Greece, whose very goddesses lived in envy and jealousy of one another, know of such comradery and enthusiasm between women? It could never have drawn the breath of life except in the atmosphere of Christianity.

This history is a record of women called forth from conservatism in which they were intrenched. Our English and Scotch sisters were twenty years in advance of us in organized missionary work. There was a terrifying phrase abroad and every self-respecting woman shuddered at the thought of "woman's rights." Then there was the conservatism of the Church, for the new version of Psalm 68:11 was not yet revealed. The story is given as authentic of a pastor in Michigan who insisted on being always present in the women's meetings: "No one knew what they would pray for, if left alone." "I cannot recommend," said the venerable Dr. Anderson, of the American Board, to his associate, Rev. N. G. Clark, "I cannot recommend bringing the women into this work, but you are a young man; go on and do it if you can." It is safe to say that, without encouragement from such Secretaries as Dr. Clark and others of like spirit, the history which this occasion calls for would have been far other and briefer than it is.

But did devout women of the Church wait for the advantages of general organization before attempting missionary work? By

Early
Sacrifices
for
Missions.

no means. From the first they were offering personal service, gifts, prayers. The first ship that carried American missionaries to the heathen world bore away Harriet Newell and Ann Haseltine Judson. In 1817 two unmarried ladies were teaching among North American Indians, and by 1880, one hundred and four had been sent to different tribes by a single Board. For forty years before the modern movement, the silent partners in hardships of the missionary cabin on the frontier were recognized, if unnamed, heroines of the Church. This was the era of the universal sewing society and the home missionary box. Before railroads, in the days of canal boats, when postage was twenty-five cents and purchasing by sample through the mail was yet uninvented; in those days when Daniel Webster was in the habit of referring to a trip to Pittsburg, Pennsylvania, as "my visit to the West"—oh, then, great was the BOX! Small need for the mothers in Israel to spend their time in surmising what would be acceptable as they gathered round to pack it, for, after perhaps a decade of years since she went out from the East with her bridal trousseau, at a distance of, it may be, 300 miles from the nearest trading post and the frontier cabin filling with little heads all the while, what was there that fingers could make, which the missionary mother did not need? No small contribution of sympathy, constancy and substantial aid did a generation of women put into those boxes. Occasionally a brother started for the frontier clad in a suit of homespun, which their hands had made from the raw product of the flax field and sheep's back. Beyond computation were the pairs of socks they knit and sent after the boxes, or, when little money was in circulation, turned into cash in the East. The early pages of Treasurers' books of every missionary society in this country record our grandmothers' tithes of self-denial and plain toil.

On page 159 of the *Panoplist* published in Boston in 1813, appears the following letter, addressed to the Treasurer of the American Board.

BATH, N. H., August 17, 1813.

DEAR SIR:

Mr. M—— will deliver \$177 into your hands. The items are as follows:

From an obscure female who kept the money for many years, waiting for a proper opportunity to bestow it upon a religious object.....	\$100.00
From an aged woman in Barnet, Vermont, being the avails of a small dairy the past year.....	50.00
From the same, being the avails of two superfluous garments.....	10.00
From the Cent Society in this place, being half	

their annual subscription	11.00
My own donation, being the sum hitherto expended in ardent spirits in my family, but now totally discontinued	5.00
From a woman in extreme indigence	1.00

TOTAL.....\$177.00

The same Board in 1813 also, received its first legacy, \$345.83, left by Sally Thomas, a domestic, whose wages had never exceeded fifty cents a week; and, two years after, the largest legacy received for many years, \$30,000, from Mrs. Norris, of Salem, Massachussets. By faith, ladies of Brookline, Massachussetts, made regular contributions for the work of the gospel in Japan, while as yet that country was sealed against foreigners. The \$600 which they placed in the treasury had become, with its accruing interest, \$4,104.23 by the time the American Board was ready to send its first missionary to Japan, and was used for that purpose.

Glancing down the columns of *The Missionary Reporter* (Presbyterian), published in 1830, one discovers that pastors were often made life members of the Board of Missions by ladies of their congregations. Interspersed among gifts from the "Female Benevolent Society" (a very common designation), the "Female Association," "Young Ladies," from "Miss B's scholars," "Two little girls," "Widow Fulton," and, (rare) "Female Praying Society," one finds frequent gifts from individual women, whose names are suppressed while that of the transmitting pastor is given in full, as: "Donation from a Lady; ditto, from a poor woman, by Rev. —." There was another species of gift essentially woman-like, and characteristic of the past rather than the present. It was the gem loosened from the finger, the heirloom, the souvenir, the memorial of a child, the token found in the purse of a dead friend, the piece of family plate like a certain memorable silver coffee-pot, the offering of a Connecticut parsonage. The latter went to one missionary meeting and the mothers dropped in their silver coins;* after fifty years it went to another meeting and the daughters put in their bank bills† and now it has come to the World's Fair. The money value of such relics was not commensurate with the devotion which they illustrated perhaps the treasurer regarded them askance but after all, these trinkets shine down the years, like Isabella's jewels, with a glow of womanly sincerity, the evidence of woman's resourcefulness.

But all these gifts were transmitted uneconomically. Local societies were inadequate. Prayer for missions more precious and

*Amounting to \$200.

†Amounting to \$500.

Initiation
of the
Modern
Movement.

availing was never breathed, but it rose isolated. It lacked the social element and needed quickening through knowledge. The time came when a new order was demanded. The lamp of woman's love would always have burned on within the Church. Always, individual hearts would have been loyal to missions. Local societies would have continued to spring up, and, like their predecessors, few would have survived an ephemeral life. But without a specific call and a new method, the mass of women in the Church would never have been sufficiently informed upon missions nor sufficiently in touch with them to make sacrifices for them. What was it that shook the Church, roused the women to united, systematic, concentrated action; that moved on and on, a compelling force, until we now have in this country a spectacle of hundreds of thousands of women, representing every branch of the Christian Church, banded together in chartered societies and disbursing from one to one-and-a-half million of dollars every year? Only one other movement, that of the Temperance Union, compares with it in numbers and moral power. Whence came that powerful voice which evoked so much energy and action? It was not patriotism warning of the menace in an incoming tide of emigrants that came later. It was not national remorse demanding reparation for the exiled Indian. It was not even the last command of Jesus, "Disciple all nations," like a clarion call to the conscience. It was a *human cry* appealing expressly to woman's tenderness, and it pierced her heart. It sounded out from black heathenism, ages old, lost, vast, awful—the heartbreak of motherhood, the stilted cry of distorted childhood—*this* was what happy women heard in their happy, protected homes.

"Are there any *female men* among you to come and teach us?" asked a group of Chinese women, twenty-nine years ago, of the American missionary. "You must send us single women," wrote the wife of a Baptist missionary in Burmah, and she painted the picture of zenana life. David Abeel came home on purpose to make English-speaking women understand in what bondage and despair their oriental sisters were. Women, and only women, could meet the need. Something less strenuous might have caught the ear, but it required a call just so terrible, importunate, so shut up to woman, to fasten irresistibly upon her heart.

How societies have developed that sprang into being from this motive and with the aim to answer this call, is matter of history, to be found in printed Annual Reports (many of them thick pamphlets) of thirty-three separate Boards or Societies, representing twenty different branches of the Church, in our country. An

extended account may also be found in the *Encyclopedia of Missions* published in 1891.

Organized missionary work as prompted by American women practically began in 1861, with the Union Society in New York City. It was founded by Mrs. Doremus. "While others expatiated on the inconvenience and cost," if not the fanaticism of such a project, she, like Isabella, believed in things not seen and acted with "intelligence and energy" inspired from above.

Just at this time the civil war broke out in the Republic, and it seems hardly necessary to remind ourselves how for the five years that followed, the leisure of patriotic women was absorbed in equipping regiments, in administering soldiers' hospitals, or in Sanitary Commission service. It was a training-school, and the end of the war found many women who had learned to co-operate with others in work, to bear responsibility, to value method, and whom the war had left with more power than ever to bless others, while with fewer personal claims upon them. Much of this training was providentially turned into the channel of missions.

The Union Society was independent of denomination and composed of members from six branches of the Church. It stood alone for seven years; then, Congregational Church women organized Boards at Boston and Chicago, to work on Church lines and in co-operation with the General Board already existing. This thought communicated itself; the torch was quickly carried from one church altar to another. Now began the massing of forces which should be as much more effective than the old order as the onset of an army is superior to the desultory firing of a picket guard. Distinguished authorities have expressed their estimate of the value of this movement.

At a meeting of the Woman's Society of the Protestant Episcopal Church, held in Chicago in 1886, Bishop Doane spoke as follows: "The two principles of this whole work are loving organization and organized love. The two things need to be together. Unloving organization is dead machinery, a steamless engine, a water wheel in a dried up stream; and unorganized love is a spring freshet, a tidal wave. The one is dry and stiff and hard, the other is gushing and sentimental and short-lived. But organized love and loving organization, which are the essential and characteristic features of this auxiliary, have in them the power of an endless life. When you add to this the value of associated and directed work and remember how these women have touched every class and condition of men; and add to this the value of their Quiet Days and Conferences, you can perhaps begin to estimate the value of what has been done." Rev. F. F. Ellinwood, D. D.,

Organization

Secretary of the Board of Foreign Missions of the Presbyterian Church (North), is accustomed in his public addresses to directly connect the beginnings and progress of the woman's societies with the Student Volunteer Movement. He points out that twenty-five years ago Christian women began to carry foreign missions into the home, that, unitedly in social meetings and alone in the closet, they have all these years since been pouring out prayer for this cause, and, now, here are the living answers: young men and maidens in their teens and early twenties, offering themselves for foreign service. "If the women's societies had not done another thing," says Dr. Ellinwood, "this is ten thousand times worth all their efforts." And where such seers on the watch towers have discerned general value, the women themselves have a thousand times testified to personal blessings: to deliverance from frivolous occupations, to enlargement in narrow circumstances, joy in the use of talents shaken from the napkin. A Canadian delegate to the London Conference in 1890 said: "It is sometimes claimed that we (women) are much disposed to talk and not always to talk wisely. We have not always had very great things to talk about, but now we have something worthy of our time and trouble."

The track of the societies is marked by intellectual and spiritual growth of the members. There has been a steady evolution from the timid objection to read a letter in public or hold an office, to the best utterances of gifted and devout women. There has been a steady development in the conception of the scope of missionary work. For example: from (1) interest in "one child" whose photograph we must own and whose conversion must be assured in advance; (2) a "scholarship;" (3) a "share in a school;" (4) (coming, if not already attained) "share in educational work of a mission."

The Advantages of Organization

Every one will admit that these results at home, as well as all that has been accomplished upon the field, have been immeasurably greater with the stimulus and momentum of concerted action than if every individual had acted alone. Take the matter of contributions. Though there were always women givers to missions, is it not true that, in a former generation, the majority of wives sat at the upper end of the pew and beheld their husbands, at the other end, dropping the family contribution into the passing box, comfortably free, themselves, from either responsibility, or motive for self-denial? Through *participating* in the direction of missionary work, multitudes of women have acquired the sense of responsibility and give their money with the feeling of a share-holder. Without the society and the appointed solicitor

much would be lost both to meetings and treasury. The interested woman goes to the uninterested woman and brings her to the auxiliary. She comes and bears her part because she is invited. Add to this that the society has, by precept and pledges, cultivated systematic and Biblical giving, and we may reasonably claim that the pronounced aim "to secure funds which would not otherwise be given," has been to a great extent fulfilled. This is the opinion held by Church Boards and by leading business men connected with them. This training of women to give and interesting them in something worthy of their gifts came none too soon, for the last quarter-century has seen an enormous advance in this country in the amount of property that has come under the absolute control of Christian women.

The organization of these societies occurred, in the order of time, as follows:

**Date of
the
Societies.**

- 1861. Woman's Union Missionary Society, New York.
- 1868. Woman's Board of Missions, (Boston) Congregational Church.
- 1868. Woman's Board of the Interior, (Chicago) Congregational Church.
- 1869. Woman's Foreign Missionary Society, (Boston) Methodist Episcopal Church, North.
- 1870. Woman's Foreign Missionary Society, (Philadelphia) Presbyterian Church, North.
- 1870. Woman's Board of Missions of the Northwest, (Chicago) Presbyterian Church, North.
- 1870. Woman's Board of Foreign Missions, (New York) Presbyterian Church, North.
- 1871. Woman's Auxiliary to the Board of Missions, (New York) Protestant Episcopal Church.
- 1871. Woman's Foreign Missionary Society, (Boston) Baptist Church, Northern Convention.
- 1871. Woman's Foreign Missionary Society of the West, (Chicago), Baptist Church, Northern Convention.
- 1871. Woman's Foreign Missionary Society of Northern New York, (Albany) Presbyterian Church, North.
- 1871. Woman's Board of Missions of the Pacific Islands, (Honolulu) Congregational Church.
- 1873. Woman's Missionary Society, Free Baptist Church.
- 1873. Woman's Occidental Board of Foreign Missions, (San Francisco) Presbyterian Church, North.
- 1873. Woman's Board of the Pacific, (San Francisco) Congregational Church.
- 1874. Woman's Mite Missionary Society, African Methodist Episcopal Church.

- 1875. Woman's Board of Foreign Missions, (New York) Reformed (Dutch) Church in America.
- 1875. Woman's Board of Missions, Christian (Disciple) Church.
- 1875. Woman's Missionary Association, United Brethren in Christ.
- 1875. Woman's Foreign Missionary Society of California, Baptist Church, Northern Convention.
- 1877. Woman's Board of Foreign Missions of the Southwest, (St. Louis) Presbyterian Church, North.
- 1878. Woman's Missionary Society, (Nashville) Methodist Episcopal Church, South.
- 1879. Woman's Home and Foreign Missionary Society of General Synod, Evangelical Lutheran Church.
- 1879. Woman's Foreign Missionary Society, Methodist Protestant Church.
- 1880. Woman's Board of Foreign Missions, Cumberland Presbyterian Church.
- 1881. Woman's Foreign Missionary Union, Friends.
- 1883. Woman's General Missionary Society, (Xenia, Ohio,) United Presbyterian Church.
- 1883. Woman's Missionary Society Evangelical Association, (German Churches) North America.
- 1884. Woman's Missionary Union, Southern Baptist Convention.
- 1884. Woman's Board of General Conference, Seventh-day Baptists.
- 1888. Woman's Board of the North Pacific, (Oregon) Presbyterian Church, North.
- 1888. Woman's Foreign Missionary Society of Oregon, Baptist Church, Northern Convention.
- 1889. Woman's Foreign Missionary Society, (Boston) Reformed Episcopal Church.

A general Woman's Board is now found in nearly every leading denomination of Christians, the chief exception being that of the Presbyterian Church in the South. This has, however, the potentiality of a strong organization in 729 societies existing in as many congregations. They are directly auxiliary to the Board of the Church and have been forming since 1874.

Variety
in
Method,
Unity
of Aim.

All these different organizations work with varying methods, each according to the genius of the Church it represents. While the majority of them sustain missionaries appointed by the Church Board, or at most only "recommended" from themselves, Methodist women, the Friends, and the Union Society are accountable to no Board above them. While the Methodist Society (in the North) sends out only unmarried women, most societies adopt wives as well, and the Christian Woman's Board enrolls more men than women missionaries. In auxiliaries of the Methodist Protestant

Church in West Virginia, men were appointed officers because women could not be induced to serve. But, with divergence in method, all the societies have the same aim: looking abroad, to carry the gospel where, without women, it cannot be efficiently carried: looking homeward, to give every woman in every parish a chance to share in the evangelization of the world. In nearly every society a membership fee is required and, in all, labor and responsibility are diffused down, from officers of the Board through smaller organizations called "Branches," "Presbyterial Societies" etc., to the local "parish" or "auxiliary" society. All hold meetings to transact business, for their own spiritual good, to pray for missions and to spread information on the subject. All avail themselves of the printing press and annually scatter broadcast

"Like leaves of the forest when summer is green,"

millions of pages in reports, mission lessons, calendars of prayer, leaflets, newspaper columns and magazines for young and old. Of the latter the three largest, *Woman's Work for Woman*, *The Heathen Woman's Friend* and *The Helping Hand* have respectively 18,000, 21,000 and 23,000 subscribers. All these societies undertake to train the children to missionary service, and the talent and ingenuity expended in providing programs for their meetings, opening channels for their self-denial and encouraging their zeal, and the solid results of this outlay, constitute an important chapter in the history of missionary effort. Through one children's paper, \$8,000 were raised in 1892 for a building in California.

In 1892 these thirty-three societies combined were represented by 1,051 missionaries. The greater number of them were teachers of schools, many engaged in evangelistic work and 65 were physicians (this year the number is increased to 71) graduated with full diploma. Almost every society sends out at least one woman physician to the field. The Seventh-day Baptists have one; the United Presbyterians have two; the United Brethren in Christ, with an auxiliary membership of only 7,000, have three physicians; the Congregational Church has seven; the Baptist Church (Northern Convention) has 12; the Methodist Episcopal Society (North), the noble pioneer in this direction, has 14, and the Presbyterian Church (North) with her 22 skilled women, every one at her post, has at present outrun any other single society in the world. In not less than 70 hospitals and dispensaries, nursing, medicine and surgery are administered by these American women, with a yearly result of from 5,000 to 25,000 patients in each, and incalculable relief of suffering.

A total of more than 2,000 schools of which about 175 are

boarding or high grade schools for girls: a total, as far as reported, of 76,000 pupils; of 1,500 native assistants employed; represent some Christian agencies sustained by the women's societies. In addition to these larger items, they have aided in building and furnishing homes for missionary children, missionary residences and sanitariums, orphanages, training-schools for nurses, leper and other asylums: they have established scholarships, medical classes and industrial plants in connection with schools: have translated the Bible, school-books, tracts and hymns into foreign languages and printed them: have built boats for African and Siamese Rivers and South Pacific Seas: have published Marathi, Hindustani, Tamil, Japanese, Romanized Chinese, and Mexican newspapers: have met all expenses at home, and, in many cases, paid a given per cent of their receipts into the Treasury of the Church Board for contingent expenses connected with their own work. The whole amount contributed for these purposes for 1892-93, was \$1,475,933.

Take a single illustration of how these contributions have been increasing. In 1870, as the Treasurer of a great Board said, "there rolled into the Treasury a little cake of barley bread labelled 'Woman's work for woman, \$7,000.'" The speaker referred to the first contribution under the new movement from Presbyterian women of the North. This year, that barley cake has become a wheaten loaf of more than \$300,000.

**Modern
Movement
in
Home**

The genesis of this woman's missionary movement was foreign missions, but everything that has been said relating to expansion in that direction, the manner of growth, the conduct of societies, the spirit called forth, applies equally to home missions endeavor. For, when Christian women began to save their heathen sisters, was there a general stampede from the churches to Asia and Africa? Not at all.

"The lights that shine farthest
Shine brightest near home."

Just as might have been expected, when that effectual cry from out the darkness probed woman's selfishness and broke up the fountains of her heart, she was ready, as never before, to acknowledge every claim. Now began more intelligent and aggressive effort in Home Missions. The old-fashioned sewing society could not answer the requirements of the nineteenth century. Now, school-houses must be built and parsonages and chapels, Methodist women hold property in schools and Industrial Homes in this country to the value of \$225,000. The Presbyterian Church (North) holds property in build-

ings and real estate from North Carolina to Alaska, amounting to a half million dollars, all of which has been acquired through the Women's Home Missions Committee, since 1878.

Now, scholarships must be established and teachers sent forth and maintained, in flocks, to the colored people of the South, on an enlarged scale to the Indian, to the congested centers of foreign emigrants, to the poor whites and the Chinese. The Congregational Church has sent 3,000 women to teach the Freedmen since the war. It has 200 men in the United States, preaching the Gospel in foreign languages, who are mainly supported by the women's societies. With "Our Land for Christ," their watchword, and "America must be saved by Americans" inscribed on their banner, the women have gone into Utah resolving that "every foot of the 350,000 square miles covered by the Mormon Church" shall be "redeemed to Christ." In about fifty separate towns in Utah they have planted their common schools. Where is that banner not flying? The itinerant missionary woman has been introduced, a reclaiming force, among the deserted farms of New Hampshire. The evening lamp of the missionary's home shines across the Florida swamp, and up on the farthest parallel toward the pole stands the royal gift of a woman's hand, a school for Alaskan children. Not only the ordinary field of former years must be worked, but extraordinary situations must be opened up to Gospel light and atmosphere. Sunday-schools must be planted in clefts of the mountains and among the scattered sheep in the sage brush. Christian investments must follow the trail of booming towns. The missionary must be on hand with his sermon the first Sunday after Oklahoma is entered. His wife is there, too, and it is not long before she is leader of a boy's club who are put upon their honor to neither swear nor use tobacco in her presence. The women organize their "paper mission" and send millions of newspapers and pictures where they cannot penetrate themselves: to light-houses, prisons, the military post, the lumberman's camp, the dugout, the prairie schooner. People in the far West have gone fourteen miles this Columbian year to borrow old magazines. And still, with all their greater undertakings, the women continue to fill up niches in mission needs. Their boxes supplement meagre salaries. Single parishes send twenty-five to thirty in a season. Every year bells must be set ringing in new prairie churches, and freight cars carry west and southward Sunday-school libraries and chapel organs. Here goes a horse, there a saddle or a tent. Women of the Reformed (Dutch) Church sent seven communion sets to feeble churches last year. Every

facility which the mind can devise, from a bath to a hundred-thousand-dollar building, if it will promote true citizenship and Christianity in our country, is laid claim to by Home Missions. One of the mottoes of this patriotic army is, "The foreigner must be Americanized" and that calls for the Training-school, where workers are practiced both in the English tongue and in whatever speech is native to the foreigner's trans-Atlantic home. Such a school is that of the Baptist Society in Chicago, where young women of ten races are in training to teach, each, in her own tongue. In Springfield, Mass., is an institution conducted in the French language, where young women, as well as men, are trained for gospel work among that great deposit of French Canadians which has lately been precipitated into New England. Other training-schools, on an English basis only, are well-known. Methodist (Episcopal) women of the South opened one at a cost of \$75,000, in 1892. Methodist women in the North have erected eleven Deaconess' Homes in as many cities, as centers of work.

Every class must be sought out and benefited. The emigrant girl must be met on the wharf when she lands. The good Samaritan must pour oil into the wounds of the Alaskan girl fallen among thieves. The Huguenot blood and the Covenanter blood in the mountains of Kentucky, Tennessee and North Carolina, must be searched out and put to school. There must be Sunday-schools for the cowboys, with first-class organ playing, and the Jews—even the Jews—must not be overlooked any longer. One woman, single-handed, carries a struggling school of Spanish children in New York City for years, till friends come to its rescue and now there is a church of fifty-six members. Similar efforts are put forth for Italian laborers along the beds of great railway lines and for Slovak miners in Pennsylvania, and if anybody is generally left out he is specially gathered in under the term "neglected populations," which is one of the very shibboleths of Home Mission speech in our day.

Women undertook, at the outset, both Home and Foreign Missions, in several branches of the Church; in others the old method of aiding Home Missions, already doing good service, was slower to give place to the modern society. Special organization in the interests of Home Missions occurred as follows:

**Dates of
Home
Missions
Societies
in the
Churches.**

Baptist Church (North) in.....	1876
Baptist Church (South).....	1888
Baptist Free Church.....	1873
Baptist Seventh-day Church.....	1885
Christian Church.....	1890

Congregational Church State Unions.....	1883
Episcopal Church.....	1871
German Church (Evangelical Association).....	1884
Lutheran Church.....	1879
Methodist Episcopal Church (North).....	1880
Methodist (Episcopal) Church South.....	1878
Methodist Protestant.....	1893
Presbyterian Church (North).....	1878
Presbyterian Church (Cumberland).....	1880
Presbyterian (United) Church.....	1883
Reformed (Dutch) Church.....	1875
United Brethern in Christ.....	1875

These societies are working among forty tribes of Indians, and in nearly 20 European languages. The five largest of them are represented by 1,084 missionaries and teachers, and the sum disbursed in 1892-93 by all these societies, so far as reported, was \$1,100,000 in money, outside of other gifts.

But, it is time to ask, with all this outside demand upon Christian women did the local church die of neglect? Were Bible classes vacated by teachers, bedsides deserted by nurses? Was family religion no more cultivated? Carried away with this enthusiasm for the black race and red race and the yellow, for missions in Colorado and missions in Japan, did Dorcas and Tryphosa now cease to lodge strangers, to wash the saints' feet, to relieve the afflicted?

City
Missions.

By no means. How much was heard of City Missions before the foreign missionary wave touched our shores? *A priori*, city missions were first, for unless we love the brother that we have seen, how can we love him that we have not seen? But in the order of spiritual sequences, it was after God pressed home upon us the radical truth that He had made *all* nations of one blood and if we love Him we must love our brother *to the ends of the world*, that the light of city missions blazed out from a more than seven-branched candlestick. Now, began the flower missions, fresh-air funds, girls' "Friendlys," midnight missions, King's Daughters, boot-black brigades, free kindergartens, Young Women's Christian Associations, day-nurseries, night-schools, protection against cruelty to children and animals, and all those specialized forms of rescue work which characterize our time, which women always aid, often both conduct and maintain. Beautiful is the interplay between departments of this work. It is all so informed by one aim and spirit that it is perfectly easy for the same heart to have place for missions in their different phases.

**Proportion
of
Women
Enlisted,**

An historical survey like this may seem open to the charge of boastfulness. God forbid that we should in anywise boast. In all things we have come short. Have any women on earth received so much from God, do any owe so much to His dear Son, as we of America? But, listening to summaries, we are apt to be deceived. Totals sound large. When we come to place facts in right proportion we are disillusionized. In what *proportion* are the women of our Churches represented in these efforts?

"One-fourth of our half a million women," say Methodists of the North; "Eighteen per cent of adult women in Yearly Meeting," say the Friends; "460 auxiliaries out of 1,450 congregations—what of the 1,000 congregations?" say Lutherans; "contributions from a little more than half our parishes," say Episcopalians; "foreign missionary auxiliaries in two-thirds of our churches," say Presbyterians in Pennsylvania; "not more than one-sixth of our church members in any missionary work," say Presbyterians of Oregon; "one-eighth of our church members in twenty-two states enrolled in Home Missionary Society," say Baptists of the North; "one-sixth of our church women in foreign missionary membership," say Congregationalists on the Atlantic seaboard; "less than one-sixth," they say about Chicago; "five hundred dead societies," reports one Board. But, just because this muster of His hand-maidens has been so reluctant and incomplete, the name of the Lord is the more magnified in results achieved. In view of so much accomplished by such weak agencies, we can only look up and wonder and adore. What blessing God could pour out and what the victory would be, if instead of this fraction from our churches, every woman in them would add the weight of her warmhearted devotion to missionary service, can hardly be conceived.

Thus far this history has restricted itself to a review of Efforts, but, in closing, we cannot restrain one swift glance at Results.

**Specimen
Results
in the
United
States.**

In our own country they are apparent. The record of them is not confined to missionary magazines; it is in all the newspapers. The missionary woman labors under limitations in Oriental countries and, especially if unmarried, must often endure to have her motives and conduct rest under the suspicions of degraded minds. But her peculiar arena is our dear land where, even in rudest communities, the air breathes of chivalry towards womanhood. The sun in its course looks down on no spot of earth where the opinions of good women and the resolute actions of good women have so much influence on the public mind and

public weal. Were all their active and aggressive part in philanthropic work to be suppressed to-day, not only would every Home Missionary Society be in despair, but protest would arise from worldly men. It is more difficult to point to what is distinctively fruit of woman's work in missions at home than abroad, because the peculiar barriers of the East are wanting here. Nowhere in our country is the ordained man prohibited from carrying the Gospel into the home, or pressing the claims of religion upon any individual. And, yet, that young colored woman at Augusta, Georgia, in charge of a school having eight assistant teachers and 400 pupils; the Omaha Indian girl regularly graduated as a physician and practicing among her people; the Dakota women's missionary societies and their notable offerings; the rescued Chinese slave-girl assisting, in the English language, at a cornerstone laying in San Francisco last July, twenty churches of converted Mormons born out of women's schools—these are specimen fruits of what is not likely to be brought to perfection without a woman's hand.

But what of those farther shores? Have the toils of all these societies at home and the sacrifices of our countrywomen been also blessed in the Turkish Empire, in Persia, India, Siam, China, Japan, Korea, Africa, and the Islands of the Sea? There, results are farther out of sight than results at home; we must draw nearer to them. Yes, God has answered us with his seal of approval. It is imprinted on the personal transformation from wild, unruly beings, such as met the first missionaries in Persia, to those dignified ladies who now conduct Quarterly Meetings on Oroomiah Plain and furnish columns to the mission paper. Travelers in Syria and Egypt tell us they are often able, by their faces, to select out of a casual company whom they see, those women who have attended mission school. A visitor in Mexico could scarce believe that the thoughtful-faced women in the mission congregation were of the same class as those she met on the plaza. Let a European light down upon any village in Asia Minor or the Chinese Empire, and the tidiest house there, with the cleanest tablecloth and the most inviting bed, is the home of a mission school graduate. The transformation appears in the deaths they die: like the old Siamese woman, a few months ago, whispering "My Saviour" with her latest breath; like the young wife on the Ogowe River, Africa, when heart and flesh failed, still resisting the witch doctor and charging her husband to be "faithful to God." These women are transformed by happiness. Christianity encourages them, wakes their intellect, kindles aspiration, as well as offers peace. Where for thousands of years they have said,

**General
Results
Abroad.**

"We are donkeys," a corps of intelligent teachers and evangelists are now raised up.

As women rise, they bring the home up with them. A missionary of long experience points to the "new affection and respect shown by husband and children toward Christian wives and mothers, because their religion has made them worthy of respect and affection which as heathen women they did not merit."

Without this woman's work for woman, touching life at so many and such sensitive points, some missions would have been a failure. Church membership which formerly preponderated entirely in favor of men has, in some older missions, approached nearly to equalization. Among their trophies are women who have borne persecution: those who zealously prosecute Home Missions as among Gilbert Island women, and the Japanese who have been known to sell their dresses for the cause. They have their foreign missionary heroines like Yona, the Harriet Newell of Zululand.

Look at this woman's work for woman in Japan. Prayer Unions holding their annual meeting, attended by delegates from different cities, whose traveling expenses were paid by sisters of their respective churches. A Japanese girl leaving a legacy of \$35 to the school where she became a Christian. Bible women in demand beyond the supply, and Japanese churches paying a part or all of their salary. "Such deep Christian experience" an Osaka missionary writes, "that it seems impossible they grew to womanhood in ignorance of Christ."

Look at this woman's work for woman in India. It has found out the class resting under the heaviest curse, the widow, and lifted her to a place of honor. While Christian girls have been passing entrance examinations to the University for twenty years, the first Mohammedan girl has matriculated this year (1893). "Christian women," Miss Thoburn says, "are much more prominent and important than Christian men. If they live in a village they are the only women there who can read and write. No others go to a place of worship with men. Their daughters go away to boarding-school and return to be consulted by their own fathers. When the Dufferin medical schools called for students, three-fourths of those who came forward were Christian girls." Even indirect results begin to show themselves on the far horizon. The *purdah* is drawn aside for a *fete* day at the Exposition in Calcutta. A class of barbarous midwives study anatomy with a Philadelphia graduate. An appeal against child-marriage is sent to the English Parliament. Brahmo Somaj women gather together into a prayer-

meeting at Lahore. "It is your women and your doctors we are afraid of," say the men of India.

In Persia, the respectful term Khanum (Lady) is frequently applied to Christians by Persian men, but to Mohammedan women, never. A priest asked a missionary lady to offer prayer beside him at the burial of a child. When the American Mission was opened, only two women in the whole country could read. At their Jubilee in 1885, the question was put, "How many present can read?" and six hundred women rose to their feet.

Look at this woman's work for woman in China. A Canton girl, imitating her college sisters in England and America takes the prize for Bible examination, over the heads of all the competing pastors. Up in Shantung several women, without preacher, teacher or sexton, have maintained a house of worship and Sunday services in their community for a period of years. "Direct work for women," says a cautious missionary in that province, "has contributed fully one-half to the improved sentiment toward foreigners." "Conveys the idea that they amount to something," says another, "sadly needed for those so near the vanishing point in social life. Necessary to the stability of the family. When husbands become Christians and wives adhere to heathenism, they are at cross-purposes, and, after a year or two of contest, the husband surrenders. The family can be won in no other way. There is a kind of fascination about the missionary lady; these heathen women fairly run and troop around her, and when they are won the whole family becomes a fixed institution in the Church. I am of the opinion," continues our missionary from North China, "that for permanent hold of Christianity upon the people, work among women is more important than among men. The request comes from all our stations, 'Send us more ladies.'"

Encouraged by such evidences as these, incited by gratitude and the promise of God's Word and sustained by the Spirit of God, the woman's missionary societies propose to tarry not nor falter, but to hand on their work to children and children's children, enjoining upon them to save America, to save the world, and to be found so doing when our Lord shall come.

WOMEN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

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